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[REDACTED]

Mr. *Caner's*

S E R M O N

UPON THE

DEATH of His late Royal Highness

FREDERICK Prince of *Wales*.

[REDACTED]

Mr. Cane's

S E R M O N

UPON THE

DEATH of His late Royal Highness

FREDERICK Prince of Wales

G O D

The only unfailing

Object of Trust :

Being a

D I S C O U R S E

U P O N

P S A L M CXVIII. 8, 9.

Preached at

King's Chapel in Boston.

May 22d 1751,

Upon Occasion of the much lamented D E A T H
of His late Royal Highness

F R E D E R I C K

P R I N C E of W A L E S, &c.

By *HENRY CANER*, A. M.

Minister of said Chapel.

P S A L. 62. 9. *Surely men of low degree are vanity, and men of high degree are vain.*

P S A L. 34. 5. *Verily every man at his best estate is altogether vanity.*

I S A I. 2. 22. *Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of.*

B O S T O N : Printed and Sold by J. Draper, in Cornhil. 1751.

The only unailing

Object of Trust:

Being a

DEED OF TRUST

1892

1892

1892

King's Chapel in Boston

May 1892

Upon Occasion of the death of the late

of the late Royal Highness

FRANCIS

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BY HEWITT CHAMBER, A.M.

Minister of Chapel

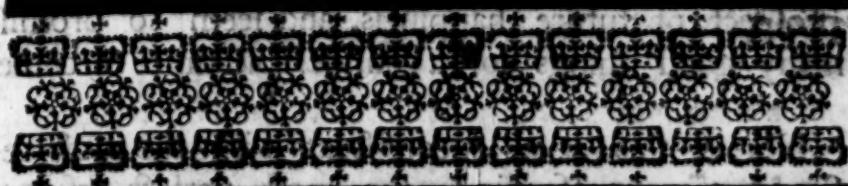


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G O D *the only certain Object
of Trust.*

P S A L M cxviii. 8, 9.

*IT is better to trust in the Lord, than
to put confidence in man.*

*It is better to trust in the Lord, than to
put confidence in princes.*

AS it is ingratitude not to cultivate the deepest sentiments of praise and thankfulness, when the favours of divine providence are pour'd forth around us ; as it discovers a profound contempt or forgetfulness of God, when *we burn incense to the drag, or sacrifice to the net which caught our prey ;* — so on the other hand, it is stupidity to be unaffected with the loss of blessings that are dear and valuable, that lay open a fair prospect

prospect of future happiness, and seem to promise many good things for a considerable time to come.

Nor is this at all inconsistent with the most resign'd temper of mind, the most perfect resignation to the will of heaven ; since the motives that persuade to such acquiescence, are founded in the wisdom and goodness of God ; characters which are forever sacred, and which at the same time that they require the most profound submission to the allotments of providence, do also justify us in putting a due value upon the gifts of God, and teach us to be humbly affected at the loss of them.— For we are not to conclude when it pleases God to remove our enjoyments, that they were therefore no blessings in themselves ; or that they were incapable of ministering any great advantages to us ; but that we were no longer worthy of them, or that we had promised our selves too much from them, or that our faith or patience required some such kind of exercise.

Whatever the reason of these dispensations may be, 'tis plain they do not require us to be unaffected, but rather to ponder and consider them, to make a sanctify'd use of such visitations, and to let them have a suitable influence upon our future conduct. — We are not only permitted, but required to reflect upon them in such a manner, as to correct the eagerness and impetuosity of our affections, too apt without frequent restraints of this kind, to run out into an undue confidence in created powers, and to neglect the only unfailing object of dependance, the infinitely wise and powerful and good God.

Agreeably, the royal psalmist lays down these maxims of truth and piety contained in the text, that *it*

is better to trust in the Lord, than to put confidence in man, it is better to trust in the Lord, than to put confidence in princes. i. e. It is more for men's interest and happiness to do so, whoever makes the experiment will find it infinitely better and safer, whether in regard to this world, or the other.— And therefore upon the strength of such reasons, the phrase is varied in the 146th psalm, and the truth of these maxims expressed in a more absolute sense, by way of exhortation. *Put not your trust in princes, nor in any child of man, for there is no help in them.* Nay should we even suppose that their power or wisdom or riches justify some small degree of confidence, yet that help must very soon expire, seeing *their breath goeth forth, and they return again to their earth, and then all their thoughts perish.*— But on the other hand, as God is a never-failing object of trust, the royal author draws this consequence from it at the 5th Ver. of the same psalm, *Happy is he that bath the God of Jacob for his help, whose hope is in the Lord his God.* Both passages do very plainly import the vanity of humane dependance, and the necessity of a stedfast reliance on God.— These two things therefore, with some occasional reflections upon them, adapted to the present solemnity, and a previous enquiry concerning the nature of that confidence which is here rejected by the Psalmist, will make the subject of your present entertainment.

As to the nature of that confidence which is here rejected, the psalmist undoubtedly intended it, of such a dependance upon humane power or wisdom or interest, as tends to withdraw, or at least to diminish the trust or confidence which is due to God; for there is no doubt but that we are permitted to place some kind of confidence in men, as instrumental in their several stations of effecting the settled course

course and order of providence. — Nor is this to be esteem'd as any want of reverence for God; on the contrary, 'tis the most natural way of expressing our confidence, when we look for the accomplishment of those events, which he hath ordinarily appointed to be the effect of humane agency; provided still that we look for them in subordination to him, and with a reserve of his prerogative to alter, suspend or overrule these natural events, as to his infinite wisdom shall seem meet. — And if it be allow'd us to expect the ordinary advantages and benefits of that service which in the course of his providence he hath put in their power, there is no doubt but that our expectations are permitted to rise higher, and to enlarge themselves in regard to princes, since their greater influence and authority, derived to them from the will of God, for the protection and benefit of mankind, seem to warrant that dependance.

As therefore it cannot be suppos'd that the psalmist meant to reprove a subordinate trust or confidence in man, so much less are we to imagine, that he here condemns all trust in princes as criminal, or even as impertinent and vain, but only that sort of reliance which tends to lessen our confidence in God, or which does not ultimately refer to him.

Any people may think well of their affairs, and have great reason to do so, when they have a prince of fair hopes, who from the early specimen of those good qualities, which draw the eyes of the world, gives reason to expect a future glorious harvest; whose inclination and good disposition, promise the best things for the service of mankind; one who loves his country, and has the welfare and prosperity of it at heart, who promises a temper ready to concur, in every proper measure for promoting it's happiness;

ness ; humane and obliging in his deportment, easy of access, ready to hear the complaints of his people and as ready to use his influence for the removal of their burdens, or the redress of their wrongs ; not to have some confidence I say, that God designs such an one for a blessing to his people, and thereupon to expect happy and prosperous times under his administration, is stupidity and want of gratitude, and is not to be excus'd by any pretended reverence for God ; 'tis really withholding our confidence where God has permitted and taught us to place it, where he has to all humane appearance manifested his intention to derive blessing to us. — But then if we rest in these instruments, as tho' they by their own power or wisdom were able to make good this dependance, and so forget him who raised them up for our welfare ; this is a faulty trust, and God can and oftentimes does blast these hopes so injurious to his honour, and lets us see that he has other ways and means of accomplishing the designs of his providence ; that he is not limited to any particular method of operation, but can bring about his purposes by other instruments than such as we think of, and which to our imperfect views afford the best, if not the only prospect of success.

Notwithstanding therefore we are allow'd to exercise a subordinate confidence in man, and particularly in princes, and to depend under God, upon their wisdom and influence in giving success to our affairs, and ministring to our happiness, because God hath appointed them to be the ordinary instruments of conveying many publick blessings to us ; yet as we are too apt, where there is a fair prospect, to ascribe all to the next and visible instruments of our good, and to neglect the unseen disposer of events ; therefore

GOD in his wisdom oftentimes sees fit to interrupt these natural and promising appearances, to disappoint our hopes, and by removing such inferior dependances, recall us to reflection, and thereby show us the uncertainty of humane confidence.

For since GOD hath made no absolute Promise, that nature shall always, and in every instance perform her usual course without let or interruption, or rather without some special energy and influence of his providence, secretly guiding and disposing the events that come to pass after the unerring purposes of his wisdom, therefore notwithstanding the reasonableness in general of expecting natural effects from their own proper causes, wisdom from the wise, protection from the strong, and prudence from men of skill, or length of days from such as have youth and strength, and whose bones are filled with marrow; yet so frail is our state, and so many ways GOD is pleased to interpose, that we must be forced at last to own the vanity of all human dependance.

II. This was the next thing I promis'd to speak to.

Now this arises in general from the insufficiency of humane help. First, In regard to their want of power. Secondly, Their want of proper dispositions to serve us. Thirdly, In regard to the shortness and uncertainty of their lives.

As to the insufficiency of humane power, the history of mankind, and every days experience do abundantly confirm what the scriptures assure us concerning it, and concur to give us a mortifying lecture of humane weakness; the high and the honourable are included, as well as men of low estate, for their power

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er is equally derived, and proportion'd out to them by the will of the supreme original fountain of all power and perfection: notwithstanding therefore we are ordinarily permitted to hope for a favourable issue, where superior wisdom and strength seem naturally to promise it, yet this is no stedfast and unfailing rule of dependance; for we are at the same time assured, that *† the battle is not always to the strong, nor the race to the swift, nor yet favour to men of skill: ‡ That no king is saved by the multitude of an host, nor any mighty man delivered by much strength.*

No description can help us to conceive so justly of the weakness and insufficiency of humane help, as that passage in the book of *Job*, where the almighty himself is introduced as the speaker, and by a representation of his own boundless power strikes every mind with amazement, and forces every man to fall in with *Job's* conclusion, *† I will lay mine hand upon my mouth, I abhor my self, and repent in dust and ashes.* This is the challenge, — ** Hast thou an arm like God, canst thou thunder with a voice like him? Deck thy self now with majesty and excellency, and array thy self with glory and beauty; cast abroad the rage of thy wrath: behold every one that is proud and bring him low, and tread down the wicked in their place; then will I also confess unto thee, that thine own right hand can save thee.*

How little, how contemptible does all mankind appear when brought into this contrast? The Psalmist had just reason to say, *||| Man is like a thing of nought, his power, as well as his time passeth*

† Eccl. 9. 11. ‡ Psal. 33. 16 † Job 40. 4. & 42. 6. * Job 40. 9, 10, 11, 12, 14. ||| Psal. 144. 4.

away like a shadow. — How many are the instances wherein our necessities fail of relief from any humane help? Sicknefs and difease do often baffle the utmost efforts of their skill, and no wonder, ſince *|| it is the Lord that bringeth down to the grave and bringeth up.* — The numerous difficulties that ſurround us on every ſide, have oftentimes a hidden ſource which the wiſe cannot penetrate, and their effects are too ſtubborn for the moſt powerful to ſubdue. — Beſides, who can ſecure us that nature it ſelf ſhall not fail to yield even thoſe ſupplies that are neceſſary to our preſervation. To be ſure, 'tis not in the power of all mankind to procure, or fruſtrate her operations. Theſe as all other events depend upon the God of nature, who has eſtabliſhed indeed a general law, by which its motions are uſually regulated, but has not ſo unalterably fixt or determin'd the efficiency of natural cauſes, as not to leave room for his own prerogative to take place, where the irregularity or miſconduct of his creatures require a ſpecial exertion of his providence.

Men of little, or of atheiſtical minds may poſſibly diſpute the truth of this; for as the pſalmiſt obſerves, *† An unwiſe man doth not well conſider, and a fool doth not underſtand.* *An unwiſe man*, i. e. A man of ſmall, or of ſuperficial reflection; and *a fool*, i. e. An irreligious man, one who either diſputes the being and providence of God, or who lives in ſuch a manner as to make it his intereſt there ſhould be none. Such men as theſe alcribe all events to nature, fate or neceſſity, and ſo leave God out of his own world. — They make nature indeed to be a God, eſteem her to be all-powerful, and endeavour to ſolve all

|| 1 Sam. 2. 6. *†* Pſal. 92. 6.

appearances, from the mere influence of second causes.

But while the small philosopher is thus loosing himself in his own web, while he is puzzling himself with enquiries concerning the extent of natural powers, and the manner of their operation, the religious man soars aloft and contemplating the supreme being, is satisfy'd at once concerning all events; he there beholds a power and wisdom that is equal to all, and is convinc'd that they are the effects of his agency, and proceed from his command, and consequently whether it be nature or providence from whence these events are deriv'd, to him 'tis the same thing, with whom God is all in all.

But could it possibly be granted, that God had furnish'd any of the sons of men with a power sufficient to warrant our confidence, yet,

2^{dly}, How should we be secure of their disposition to serve us? He who has the ability may not always have the will and inclination to do it; for however power and goodness are essentially united in God, in man they may be very far asunder, and we often see they are so. The greatest among men, and such as are vested with the highest authority, are not always found to have the best inclinations, but thro' the corruption of nature and a desire of gratifying their passions, too often become a scourge, and make use of their superiour power, to support themselves in the exercise of tyranny and oppression. Power in such hands is rather to be dreaded than chosen, which would discover it self in no other effects than the violation of those rights that lay claim to it's protection. The utmost that humane sufficiency amounts to in this case, is to give room for a presumptive

presumptive confidence in their favour, that the powers with which they are cloathed, shall not be abused, but truly and faithfully imploy'd for promoting the happiness of mankind: and with this men are commonly satisfy'd, and have great reason to be so; because they can have no other than such a presumptive assurance of their good disposition; but then since it is possible they may deceive our reasonable expectations, and act a part quite contrary to our hopes, this is evidently an argument of the truth of our proposition, the insufficiency (that is) of humane dependance. — There is a

Third Thing which serves yet more fully to confirm and illustrate the point, which is the shortness and uncertainty of their lives; for could they lay claim to the highest trust and dependance from their power and good disposition; yet since they are liable to the stroke of death, it would be imprudent to place too much confidence in their help. — † *All flesh, says the prophet, is grass, and all the goodliness thereof, as the flower of the field, the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it.* And the royal psalmist makes use of the same allusion, to represent the fading and transitory condition of life. || *As for man his days are as grass, as a flower of the field so he flourisheth, for the wind passeth over it and it is gone; and the place thereof shall know it no more.*

Nor is this event more certainly removed from the wise or powerful, from the rich or honourable, from the young or healthful, than from a less envied and

† Isai. 40. 6, 7. || Psal. 103. 15, 16.

less promising condition ; * for *wise men also die*, says the psalmist, *as well as the foolish*, and tho' *the inward tho't of the rich* and powerful, too often flatters them with hope *that their houses shall continue forever* ; nevertheless we are assured that *the rich man shall fade away in his ways*, that *man being in honour abideth not*, but in a moment *shall he die*, and *the mighty shall be taken away without band*. And as the several stations of men are alike subject to the visitation of this triumphant conqueror, so neither is any circumstance of constitution a bar to his approach. —
 † One *dieth* says Job, *in his full strength being wholly at ease and quiet*, his breasts are full of milk and his bones moistned with marrow, another *dieth* in the bitterness of his soul, and never eateth with pleasure, his days are spent without hope, and the number of his months is cut off in the midst.

We cannot want testimonys of the shortness and uncertainty of the life of man, but these representations of holy scripture serve to set the matter home upon our minds, and beget a deeper influence and impression, and teach us more effectually with what caution we should place our hopes, where they are so liable to return to us with disappointment. † *Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of ?* Be they ever so high or honourable, be they ever so great or powerful, be they ever so well qualify'd, and ever so well disposed to serve us ; yet all this we see can prove but a slender ground of confidence unless they were also fortify'd against the stroke of death ; for || *when the breath of man goeth forth, he returneth to his earth*,

* Psal. 49. 10, 11. Jam. 1. 11. Job 34. 20. † Job 21. 23, 24, 25. and 7. 6. & 21. 21. † Isai. 2. 22. || Psal. 146. 4.

*and then all his tho'ts perish. * There is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease : — But man lieth down and riseth not till the heavens be no more.*

Could any of the abovementioned qualifications avail, we had not now been call'd to mourning and lamentation. — That royal PRINCE whose death (with the deepest submission to the all-wise and righteous providence of GOD) we now humbly bewail, exhibited a prospect to our hopes both of a power and disposition to warrant much of our confidence. — Placed so near a throne, his conduct in that preparatory station, was a noble prognostick of future glory, and gave sufficient indications that he knew the best use of power. — His subjection, and chearful obedience to the commands of his royal father, removed all shadow of distrust, and led every one to hope that he who knew so well how to obey, knew also how to govern, if the providence of God had placed the sceptre in his hands. — He gave sufficient intimations, that the true happiness and prosperity of this nation, were much in his mind ; and since both his influence and his bounty were often exerted in promoting many publick and useful designs, (in some of which he personally vouchsafed to preside) sure we might very reasonably have hoped that an accession of power, would have been employed but as a more effectual means of enlarging the welfare of the people, of advancing the interest of religion, of giving protection and security both to church and state. — His domestick character is spoken of with great advantage, as he exhibited an illustrious example of conjugal fide-

* Job 14. 7. 12.

lity and parental affection, and therein gave a tacit but severe reproof to those monstrous liberties, which shamefully corrupt and contaminate some of the best blood in the nation: — His royal consort whose fidelity and tenderness was reciprocal, felt a heavy stroke, as she has a most near and interesting part in this visitation. May God almighty assuage her grief, and effectually sanctify the dispensation to her!

After the recital of such publick worth, and so many promising testimonies of royal virtue, it would be impertinent to mention the accomplishments which form'd his personal character, only as they tend to illustrate how fully he possess'd every qualification, which render a publick administration easy and acceptable.

Our constitution has been not unfitly compared to some fine and curious machine, beautifully regular in its motions, when all its parts are rightly adjusted; but thro' the multiplicity of it's movements, or the exquisite fineness of it's texture, too easily disorder'd. It requires a gentle and steady hand, as well as a wise head, and an upright heart, to guide a people nicely jealous and tenacious of their liberties. — A rough, tho' an honest temper is liable to beget distaste; and too slack a hand gives liberty room to wanton and luxuriate to licentiousness. The happy mean between these extremes is what bids fairest for a lasting and satisfactory management. — And might we not have promised our selves much of this happy conduct, from the acceptable and engaging manner, the easiness of address, the well attemper'd majesty and familiarity which are said to have adorn'd this prince's character? when joyned with his Integrity, virtue, justice, compassion, and prevailing love to his country?

Such was the foundation of our hopes in this royal prince, such the grounds of our confidence.—But alas! how vain, how uncertain is all humane dependance? What a mortifying lecture have we here of the vanity of trusting in princes, or in any child of man? — Cut off in the midst of his days, and in the midst of our hopes too, we are call'd upon to confess the instability of humane Affairs.

My Brethren, The hand of God is heavy upon us in this publick loss; it is a fore visitation; *let all the inhabitants of the land mourn and be afflicted! + let us search and try our ways, and turn to him that smiteth us, The desire of the nation is taken away with a stroke, the expected || breath of our nostrils,* for tho' he was not anointed with oyl, yet we flatter'd ourselves that *under his shadow we should be safe.*

See the insufficiency of all humane confidence! — Is it not then kind and reasonable advice, which the Psalmist has given us in the text? *It is better to trust in the Lord, than to put any confidence in man. It is better to trust in the Lord than to put any confidence in princes. — It is better to trust in the Lord. —*

This is the

III, Third thing I promised to speak to. And I have so far enlarg'd already that I can but just speak to it. It does not indeed require many words to show the wisdom of this advice after what has been said upon the insufficiency of humane confidence.— To trust in God is to confide all our affairs in his hands. 'Tis to consider him as a being of infinite wisdom to chuse, of infinite goodness to direct, and of infinite power to execute that which is best in relation to our

selves, and the whole system of his creatures. 'Tis to be thoroughly convinced that his will is the perfect and unerring standard of what is fit and proper, and therefore that we should not presume to account any thing a blessing or an affliction, but as it shall be declared such in the providential event. 'Tis to receive the Dispositions of providence of what nature soever they are, just as heaven intended them, the means of promoting our spiritual advantage; and whither the cup that is mingled for us be sweet, or whither it be bitter, yet since we are assured 'tis design'd as the medicine of health, to receive it with equal readiness, and with equal thankfulness too from the hand that ministers it to us, tho' both may not be equally palatable.

It becomes us in particular as to the present dispensation, not to cast away our confidence in God, who if we stedfastly trust in him, will surely make even this visitation, how dark and unpromising soever, work together for our good. For there is no one instance of providential dispensation, even such as is most severe, but what does, at least remotely, imply his goodness, or mercy (*for his mercy is over all his works, and the earth is full of the goodness of the Lord*) and not only manifests it self in such dispositions as we usually esteem instances of his favour; but even in the testimonies of his displeasure, we may discover his end and intention to be the final good and happiness of his creatures; and therefore it is that he is represented in the midst of wrath as remembering mercy. Such men indeed as are void of this holy trust and confidence in God, do *feel the rod* as well as others, but without these pious reflections, or any wise improvement. — They cry out therefore under the smart of it, they fret and murmur, and express much uneasiness at the dispensation. and charge God
C 2 foolishly,

foolishly, as tho' he had bro't evil upon them without any wise design, without any good end to be served by it. — They are ignorant of his fatherly correction, they discern no traces of his mercy or his love. — Not so the wise and humble christian, who lifts up his eye to God, and carefully traces the footsteps of his wise and righteous providence. — He beholds the bowels of a father in the midst of chastisement, he considers that * *afflictions do not spring from the ground, nor troubles from the dust*, but are under the direction of infinite wisdom, and sanctify'd thro' the influence of redeeming love. He knows there is a kind and gracious end design'd to be accomplished upon him, and he believes that this is the fittest, the most suitable way and means of bringing that end to pass. — He is sensible that God knows what is best for him, infinitely better than he does. — He recollects the the history of former dispensations, in regard to himself and others, and from thence endeavours to understand the meaning and particular design of his present chastisement; and if he finds it, he rejoices in the discovery; and prays and labours that the divine will may be perfected in him. — Or if he cannot discern the special end of his visitation; yet from the general series of providence he is abundantly confirmed, and satisfy'd, that his happiness is intended, that 'tis out of very kindness he is afflicted, and therefore with a lively faith confesses it is good for him that he is thus visited. — His future care and circumspection are hence awakened; his hope and trust are animated; his zeal and devotion are inflamed; every grace is put into exercise, and in general, the wisest and best improvement is made of this special disposition of providence towards him. Thankful for the blessings

* Job. 5. 6.

God has lent, he is ready to resign them at his call, with that generous submission of holy *Job*, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

The wisdom, power and goodness of God then, direct and encourage us to look up to him, as the only unfailing object of confidence. He is *the rock of ages, † a shield and a buckler to all them that confide in him: * Tho' he cause grief, yet will he also have compassion, according to the multitude of his mercies, for he doth not afflict willingly nor grieve the children of men. || But as a man chasteneth his son, so the Lord our God chasteneth us, that he may humble us and prove us, to do us good at our latter end. —* Is it not better then to trust in him, than to put confidence in princes, or in any of the sons of men, whose power is deficient and their lives uncertain, and who frequently in the midst of our highest hopes are taken away, and leave us to regret and disappointment. † But *blessed is he who hath the God of Jacob for his help, and whose hope is in the Lord his God. —* He can strike light into this dark providence, and change our present mourning into an occasion of rejoicing.

It is indeed in our own power, through the assistance of divine grace, to make the present chastisement, which God in his sovereign pleasure hath brought upon us, a means either of *blessing or a curse; Of Blessing,* If we are from hence taught to humble ourselves before him, to turn to him with all our hearts, and effectually to *amend our ways and our doings; in short* if we will but become a people fit for God to favour:

† Prov. 30. 5. * Lam. 3. 32, 33. || Deut. 8. 2, 5. * Psal. 146. 5.

20 GOD *the only certain Object of Trust.*

A Curse, if we prove obstinate and disobedient, if we still remain an impenitent people, and refuse to hearken to this and such like awak'ning calls of his providence.

May we from henceforward ; and from this humbling instance of the vanity of humane confidence be taught more effectually to cleave unto the Lord.

May our repentance appease the displeasure of God, and our amendment procure the return of his favour.

May God almighty speak comfort to the royal mourners, and vouchsafe to them, and to this whole nation, a truly sanctify'd use and improvement of this heavy dispensation.

May our submission and humiliation prevail with our merciful God, that no more such early breaches be made in the royal house.

And for the more effectual accomplishment of these our humble and earnest desires,

May our prayers and intercessions ascend before the throne of grace, with most fervent zeal for our most gracious sovereign King *GEORGE*, and the whole royal family, and let all the people say, *Amen*.

Now to God the Father, Son and Holy Ghost, be all Honour and Glory, Might, Majesty and Dominion, world without end.

A M E N.



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